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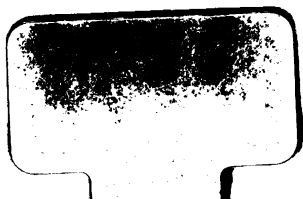
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I BELIEVE

IN

ONE CATHOLIC

AND

APOSTOLIC CHURCH:

*Nicene Creed.*

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Gather together the scattered:  
restore the wanderers:  
and knit to thy Holy Apostolic Church.  
*Devotions, Bp. Andrews.*

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The writer hopes his Parishioners will believe him, when he says, that he puts the following into print, not from vanity, but because as Pastor of all, though acknowledged only by part, he would place before them a principle which is lost sight of, and which might through God's mercy (if only considered) be of use to some, who appear "as sheep without a shepherd." He is aware, that it is hard at all times to repent, and confess an error, and particularly hard to humble that proud mind, and stubborn will, by which as a sort of judgment separation is accompanied—yet, with God, "all things are possible." He can soften the proud heart—open the blind eyes—and bring his wandering sheep into the safe shelter of the Catholic Church—"Behold how joyful and pleasant a thing it is brethren to dwell together in unity.—"Ps. cxxxiii. 1."—Jerusalem is built as a city that is at unity in itself—for thither the tribes go up."—Ps. cxxii. 3.

J. M. C.

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THE Church sets apart the second Sunday in Advent for a thankful consideration of Holy Scripture, whilst on the third Sunday she directs us, to that other principal instrument, whereby Jesus Christ our Saviour prepares the world for his coming—"the ministry of his Church"—O Lord Jesu Christ who at thy *first* coming didst send thy messenger to prepare thy way before thee" (Collect)—This was John Baptist, mentioned in the Gospel—And in the Epistle—"Let a man says St. Paul—account of us," that is, the Apostles and other teachers of the Church, "as Ministers of *Christ*, and *stewards* of the mysteries of God"—And then the Collect mentions the *end* for which they had been appointed,—"*To make ready thy way, that at thy second coming we may be found an acceptable people in thy sight,*" that is, as John Baptist prepared the way for Christ's *first* coming in the flesh—so the Christian Church exists, and will be continued, to prepare the way for the *second* coming of Jesus Christ in glory—This being the Sunday previous to the Ember



Week, is also another reason why the Church would have you thankfully consider Her ministry at this time.

X- For the present I will suggest to you this one truth; that God *worketh* generally in this world of ours, and upon the human family, by *visible* and *outward means*; that he does not work upon them directly, but through a medium, by some other thing, or things, between himself and them. This is the general habit, and custom of God, and therefore he saveth souls, not apart from, but by *means* of, or *through*, the ministry of His Church. He hath appointed the Church, "to make ready His way."

I say, God generally worketh by a *visible outward means*. Take the natural world:—God useth *parents* for continuing the race of living creatures. Parents then are the visible means by which men are born.\* We all acknowledge that it is God who creates every man, yet an instance is not known (saving Adam) in which any man is born *without* parents. God then useth parents as the *means* of continuing our race.

Again, when we have been born, and are growing up, how are we supported?—We might, had God chosen it, have lived without food.—Can we live without food?—*Does* not God nourish us invisibly, through that outward and visible means, food!—And how *many successive* means does God employ, before the food reaches us?—Take the wheat sown this year, though that is not the beginning of the chain, but take the wheat sown this year, and how many *steps*, that is *means*, does God Almighty employ, before it reaches us, in the shape of

\* So of the Church, *St. Cyprian* writes "It is of Her womb that we are born"—and in another place—"He can no longer have God for his father, who has not the Church for his mother."—

food?—First he makes use of the husbandman as his *means* to prepare the ground, and sow the seed ; then he makes the rain his means of nourishing it ; and the *sun* his means to ripen it ; then he makes the husbandman again to reap it, house, and sell it ; and then he makes it to pass through the hands of him who grinds and bakes it ; and, at length, it comes to us as food.

~~Again, take our dress, how many hands are employed, how many *means* does God make use of, before we have it, in the form in which we wear it?~~

Are you sick?—you send for a Physician—Here is the *first means*—But does he heal you with a touch? He must apply to another means, his *medicines*, and even these come not from God as he administers them—Were they not perhaps in their original elements dug from the earth, or grown in the field? And so again, through this *chain of means*, we are carried back to God.

Another point—Are our *habits* formed when we are born? Pray! How does God prepare any individual for *life*? for the place he is to fill? for life's cares and duties? The Holy Scripture tells us—"He hath set over him tutors and governors." He moulds us into what we are, by these *outward means*. Do we expect any one to do well without them? Is it not a matter of course that you send a boy or girl to School? Now "*God* is the giver of all good gifts"—"if any man lack *wisdom* let him ask of *God*." It is *God who educates*, but does he usually educate without *these means*? Will any man risk the prospects of his child, his professional or mental culture, on the ground, that since *knowledge* comes from God, God will give it *directly*, and therefore what use of Masters and Schools, Hospitals and Colleges, Inns of Court and Universities? Some may go this length, but

they are foolish persons, and may be sure, that their children will be foolish; for though God hath promised to make us wise, He makes a use of the *means*, and a most diligent use, the *condition*.

Let us turn to Scripture, and see how God has ever brought about his purposes. How did He instruct Abraham in the Gospel? By *these means*, He made him conduct his Son Isaac to Mount Moriah, bearing the wood upon his shoulders, as Jesus Christ did his Cross: He made him, as it were, sacrifice him upon the altar, teaching Christ's death, and He restored him to life again, when as good as dead; teaching, that he would not leave Christ's Soul in Hell. Thus, by these outward and visible means, "He," as the Apostle writes, "preached before the Gospel unto Abraham."

X How did God provide for the preservation of his chosen amidst famine, and for the growth of his Church during four hundred years?—By *means* the most unlikely. Through the means of evil minded brethren he sent Joseph into Egypt, through the *means* of a wicked mistress he had him put in prison, through the means of a servant he brought him before Pharaoh, through Pharaoh he raised him to be the second man in Egypt, and through the means of power thus attained, he made him able to nourish his family.

How when the time was come did he bring his chosen out of Egypt? It is said "with a mighty hand and with an outstretched arm;" and yet not *directly* but by *means*. Did he not make Moses the means of leading them out? Did he not make *blood*, sprinkled on their door posts, the means of preserving them from the Angel?—Did he not make the Red Sea the *means* of destroying the Egyptians, and manna the means of sustaining the Israelites?

And during the forty years in the wilderness, how did God appoint to hold converse with his people? Did not God speak to them, and forgive them, and confer benefits upon them, first by Moses, and then *only* through the High Priest, the Priests and Levites? Could the people approach him without them? Did he not command Moses, to make the tabernacle after an exact pattern, and all the children of Israel to bring their riches for it? Did he not descend upon this tabernacle in a cloud, and make it glorious with his divine presence, and constitute its ordinances, its daily and other sacrifices, its frequent feasts, its priests and ministers, as the perpetual *means* by which the Israelites should draw nigh to him, and the Lord God would draw nigh to them and bless them? He had chosen them to be his People, He would bestow on them benefits, but *through* his Church and Priesthood, which they must apply to, and use reverently and solely, as Korah and Abiram found; this was the *condition* and the means of their being blessed by God.

Not to be too long, I will only add of the times after this, when the Temple was built; that whenever the Kings, the Nobles, and the people, ceased to use its services and ministers, as the means of being in God's favour, so surely they were sufferers, from rebellion, war, or famine. And again, when they returned and had recourse to their God, through the means appointed, so certainly God's blessing came upon them and they prospered.

Thus we see Almighty God has ever worked with man by outward means or instruments. Did He cease when Christ came? We shall see.

He, Almighty God, took *flesh* as the only *means* (as far as we know) by which He who is a Spirit, could walk

visibly among men, could talk with them, could fulfil the Law for them, could die for them on the Cross, could be buried, could open the grave and prepare a place for them in Heaven.

He, God and Man, being about to leave the World, that the truth he brought might not die with him, instructed twelve Apostles, and communicated through that *means* his message and gifts to mankind. He, having himself departed, made them the *means* by which He gathered men to himself, *He*, in Heaven, spake *through* them on earth. *He* gave, but *through* them, gifts, pardon, repentance, faith, mercy, to those who joined their Body. He, I say, would bless all mankind, but *by* the Apostles, *through them* men partook of Christ.

And it being his purpose to go on saving men to the end of the world, and not only those of one generation, as He had raised up the Apostles to succeed himself, so He raised up others to succeed the Apostles. He, Jesus Christ, made an organized Body of living men, in continual succession, the means whereby He admitted into his Kingdom, educated in his laws and discipline, pardoned on repentance, bestowed privileges and honours, union with God, and eternal life.

Texts might be multiplied on this point—I mention a few, and they are to prove this, that Jesus Christ, having left the earth, proposed to act upon the world for its salvation, through the *means of a Body of men*, compacted into *one visible* society, having rulers over it, and called “the Church”—Thus Acts ii. 42. “They continued steadfastly in the Apostle’s doctrine” (that is in the faith or belief which they taught)—“and fellowship”—(that is in the Apostolic society or communion.)—Why? as the *means* of continuing in Christ. “There were added to the

*Church* daily such as should be saved." \* Why? if it was not the *appointed means* of their being saved? So 1 Tim. iii. 15—"The House of God, which is the Church of the living God, the pillar and ground (or stay) of the truth" why called by these names, except that the Church is the *means* of maintaining truth, the stay of truth amidst error, where only it rests, and where those who seek shall find it!—And, that in this body, the Church, there are set rulers and ministers, is plain. Some being deluded, say there are no ministers no distinction between those who give, and those who receive the Holy mysteries, this is a great error: Acts xx. 28. Take heed, "to all the flock over which the Holy Ghost hath made you overseers," this then is the *divine institution*; and now, their office, "to feed the Church of God, which he hath purchased with his own blood." Here you see, *God's* appointment, is that there should be *overseers*, and *their* office is to feed the Church. Again 1 Cor. xii. 27, 28, 29—"Ye," altogether, are "the body of Christ, and members in particular." "And, God hath set some (not all) in the Church, first Apostles, secondarily prophets, thirdly teachers." And then he asks "Are all Apostles? Are all prophets? Are all teachers?" "which is the strongest way of saying," you know, as said above, that only *some*, and *not all*, are by divine appointment, Apostles, prophets, and teachers." Again in another passage the doctrine I have been laying down, is very plain, "He gave, *some* Apostles, *some* prophets, and *some* evangelists, *for the work of the ministry*, for the edifying the Body of Christ." He then, God, appointed a ministry of different orders

\* Or—"The Lord added daily such as became safe in the Church." that is, which recovered themselves from that danger, in which they were involved, in that wicked generation, and betook themselves to the Church as to a *Sanctuary*. Hammond, Pract. Cat.

for this very end and purpose, to be the *means* or instruments, of *edifying*, that is, building up, the Body, or Church of Christ, in other words, God, through the *means of a ministry* buildeth up his Church.

Thus we have seen a system of means throughout, God generally worketh by *outward* and *known* means, He wrought on the souls of men of old chiefly by the Jewish, as he does now, by the Christian Church. In the Christian Church He worketh by "the stewards of his mysteries," moving up and down in it and performing various offices, as still further *means* by which Christ edifyeth his Body. They admit fresh members into the Body by means of Holy Baptism; they have to instruct them in the faith as children, and see that they understand it; they have to bring them to the "laying on of hands," by which Jesus Christ through his "overseers" further strengtheneth His Church; they have to distribute the Holy mysteries of the Body and Blood of Christ,\* they are to keep carefully the written word, and explain it to the Body in Sermons; they are to join Christians in

\* "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." St. John vi. 53, Taking *bread*, and blessing it, he said, "*this is my Body.*" "The cup of Blessing said St. Paul, which *we* bless, is it not the communion or communication of the blood of Christ?" In the communion service, "We (the faithful) spiritually eat the flesh of Christ and drink his blood, then we dwell in Christ and Christ in us, we are one with Christ, and Christ with us"—And again, we thank thee, "for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food, of the most precious body and blood of thy dear Son"—Bp: *Andrews writes*, "As by partaking the flesh and blood, the substance of the first Adam, we came to our death, so to life we cannot come, unless we do participate, with the flesh and blood of the second Adam, that is, Christ—we draw death from the first by partaking the substance, and so we must draw life from the second by the same. *Serm: on Resurrection.*"

marriage because it is a great mystery, and in the mind of God, represents the union betwixt Christ and his Church; they are to build up the weak, and comfort the unhappy; and they are to lay in the grave with prayers for a joyful resurrection. Thus Jesus Christ established an Apostolic Church and ministry to prepare his way, and to go before his face until he comes.

This being the case there are one or two conclusions, to which we should come.

1st. Seeing it is the means left behind him by Jesus Christ for our salvation, we should cleave stedfastly to this Church and ministry, to the "Apostles doctrine and fellowship;" seeing Christ hath appointed certain means of approaching him, we should use those means; seeing he hath appointed a *particular* means, we should not risk our safety, by doing *without* those means. A child as we know, may now and then be *self* taught, and arrive at eminence in a way of his own, yet this is an exception, it is not promised; and he, who for his own child shall trust to such a chance, will be disappointed.

2nd—Whilst we betake ourselves to the Church and her ministrations, as God's appointed *instruments* for saving our souls, we of course regard them as *only* instruments or means; we are to look through them *to Christ*; we get all our *good* through them from Christ, not from the Church, or ministers or sacraments, as apart from Christ, for then they are dead forms; but from them as connecting us with Christ. It was *Christ*, of course, who opened the eyes of the blind in the Gospel, and staunched the issue of blood, and yet we must grant, that Christ did the one by means of clay and spittle, and the other through his garment; and so the Christian man is taught, that in being made one



with the Church, he is one with Christ, he is in the light, he is in the kingdom of Heaven; he is of the communion and company of the saints, and a partaker of the divine nature. He is taught, that incorporation with the Church is the means by which all this is wrought, and that it is *Christ* who doth it; for, "by one spirit are we *all* baptized into one body, and have been *all* made to drink into one Spirit." 1 Cor. xii. 13. And, "ye are *washed*, ye are sanctified, ye are justified in the name of the Lord Jesus and *by the Spirit* of our God." 1 Cor. vi. 11.

3rd, And this great truth, (that whilst we both use and revere Christ's institutions, as the only promised means of communication with himself, we yet look through them and in them, in his Church, sacraments, and ministers, *for Christ*;) this truth enables us to be less *slavish*, in reality, than those who differ from us. For it is well known that both *extremes*, though on separate grounds, meet on this as on some other points, and make the spiritual life of their people to depend on the character, or intention of the minister; and you will hear people saying, "I cannot receive the sacrament, from such a man, because he is unworthy." But now what does unworthiness, or inconsistency, or want of capacity in the minister matter, if he be only the *means* by which *Christ* bestows *grace*? We surely have higher faith, who, whilst we use the means, and *insist* upon the means, *because Christ hath appointed* them, yet look through them only to Christ, and know that he can make the basest vessel, convey his Spirit, and be an instrument to our good. 1 Cor. 28, and believe that he *will do so*. "The effect of Christ's ordinance is not taken away, by their wickedness, nor the grace of God's gifts diminished from

such as by faith, and rightly, receive the sacraments ministered unto them, which be effectual, because of Christ's *institution* and promise, though they be ministered by evil men," Article 26th. Thus, to repeat what I have said, we must be members of Christ's Apostolic Church, and pray with his ministers, and receive at their hands the sacraments, but we look for grace and glorify in them all, *Him* who appointed them and is their life, Jesus Christ.

4th—And we may perhaps trace to the not receiving God's appointments, in a reverent spirit, and looking through them to Him, many of the evils now among us!—If a *child*, look on his parent, only as a stronger person than himself, having no higher sanction, than that of might, no authority over him from God, he will rebel. If a *subject* think this of governments and Kings, he is seditious ; and if *Christians* think that Churches are mere play-things, the constitutions of men, and that they may take up this or that at their choice, and erect or pull to pieces as they like, there must be schism to the end : but let a child see *God* in his parent, saying "Honour thy father and thy mother." Let subjects see that governments "are ordained of *God*, and that they who resist shall heap to themselves damnation." Let Christians feel, that the Church is of Christ ; incorporates into Christ ; that Christ hath said "Hear the Church ;" that *God* set in the Church first Apostles &c ; that Christ left it behind him to be "the pillar and ground of the truth" for all ages, and the means of access to him ; and the instrument by which he would bless them ; and then, respectively, Children and Subjects and Christians, would be meek, gentle and dovelike in spirit, of one fellowship and mind, one with each other, and one with Christ.

THE END.

## NOTES.

† To what has been written above, I would just add a few testimonies, from men who learnt *what* they learnt from the Apostles, and then say a word or two, on an excuse which is often urged.

St. Clement, if not the first, was one of the first Bishops of the Church at Rome. He lived during the times of, and was intimate with the Apostles—He is mentioned by St. Paul, Phil. iv. 3, as having his name in “the book of life:” He then knew the Apostolic teaching, and thus he writes.

“Seeing then these things are manifest to us, it will behove us to take care that, looking into the depths of divine knowledge, we do all things in *order*, whatsoever our Lord has commanded us to do, and particularly that we perform our offerings and service to God, at their *appointed seasons*. For these he has commanded to be done not rashly and disorderly, but at *certain determinate times and hours*: and he has ordained by his supreme will and authority, both *where*, and by *what persons* they are to be performed; that so all things being piously done unto all well pleasing, they may be acceptable unto him. They therefore who make their offerings at the appointed seasons, are happy and accepted: because that obeying the commandments of the Lord they are free from sin. And the same care must be had of the “*persons that minister unto them*, for the Chief Priest has his proper services, and to the Priests their proper place is appointed, and to the Levites appertain their proper Ministries, and the layman is confined within the bounds of what is commanded to laymen.” *St. Clem: 1 Epistle to Corinthians.*

St. Ignatius was an intimate friend and companion of the Apostles, and made Bishop of Antioch a city containing 200,000 souls, by St. Peter, and St. Paul. He therefore was well acquainted with the Apostle’s teaching. After faithfully governing the Church at Antioch, where the disciples were first called Christians, forty years, he was thrown to wild beasts at Rome, and so died a Martyr for Christ; in his way to Martyrdom he wrote several Epistles, from which I cite the following.

“Let all reverence the Deacons, as Jesus Christ, and the Bishop as the Father, and the Presbyters, as the sanhedrim of God and College of the Apostles, *without these there is no Church*” *Epistle to the Trallians—Sec. 3.*

"As many as are of God and of Jesus Christ, are also with their Bishop. And as many as shall with repentance return into the unity of the Church, even these shall also be the servants of God. Be not deceived brethren—If any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God."

"Let it be your endeavour to partake all the same Holy Eucharist, for there is but one flesh of our Lord Jesus Christ, and one cup in the unity of his blood: one altar: as also there is one Bishop together with his Presbytery, and the Deacons, my fellow servants, that so whatsoever ye do, ye may do it, according to the will of God." *Epistle to Philadelphians*—Sec. 4.

Let no man do any thing of what belongs to the Church separately from the Bishop. Let that Eucharist be looked upon as established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there shall also the people be: as where Jesus Christ is, there is the Catholic Church: It is not lawful without the Bishop, neither to baptize nor celebrate the Holy Communion. *Epistle to Smyrnans*.

‡ It is often, urged by those, who have left the Apostles faith and communion, as an excuse for joining this or that party—"they are such good and zealous persons, that they must be right, at least it can be no harm to join them"—It may be replied.

1st. Supposing them *Angels*, we must leave them for Christ, "Though we, or an *Angel* from Heaven preach any other Gospel to you, *than that we* (the Apostles) have preached to you let him be accursed, Gal. i. 8, Christ instituted his Church, once for all, to give eternal life, and nourish it in the soul, and to forsake this, is to forsake Christ.

2nd. St. Paul, says of those who divide the Church, however they may be in other respects, as Christians, that they are "carnal," and to be "avoided"—And St. James speaks of them, as "not having the Spirit"—For in truth, how can a *really* good man, break Christ's *commandment*, go against Christ's prayer, rend, like Romish soldiers, the seamless robe, of his Church. "Let no man" says the Martyr *Cyprian*, think they can be good men, who leave the Church, wind does not take wheat.

3rd. People though they say *good*, mean *zealous* men, men who leave all for their *cause*; so may a Mahomedan, and be very wrong; so did St. Paul when he thought himself doing *God* service in persecuting the Church; so have the greatest heretics, as Pelagius who denied the Holy Ghost.

4th. For how *could* any but *earnest* persons answer the devils purpose—"Satan is transformed into an angel of light, no

wonder if his ministers also be transformed as the ministers of righteousness." 2 Cor. ii. 15. Satan's work is to weaken the Christian Church by divisions and to ruin individual souls—How is he to do it? If he come in his *natural shape*, men will shrink from him horrorstruck. He maketh use therefore of devoted, earnest men, who have much good in them, with *more evil*—He shows to his victims, the smooth and good side, and *hides the* evil, they take what they believe to be good, but in their mouth it is as ashes, for his ministers are as "ministers of righteousness," and so they ruin souls.

5th. We should bear in mind, that temptations to be of any other society than the Church of Christ, are like bereavements, or ill health, or any other visitation, "trials of our *faith*, sent to prove our steadiness, whilst others are carried to and fro as children.—"There *must* be also heresies among you, that they which are approved, might be made manifest—1 Cor. xi. 19.





